disappointed, he opens his hungry eyes. The crust of moss gathered
there has a split; and through the crevice there peeps up a charming
violet flower. His heart is moved with the grace of the Lord. And
he exclaims, ' *Thou Living God, Thou dost manifest Thyself in this
isMy. This violet that has vent its way through the granite brings me the
impressive message of the Uving God that His Holy Spirit thus surges.
up in every life through oppressive circumstances. Thou art manifest'
even in this violet. But in the blindness of my faithless soul, I failed
to recognise Thee, when my daughter produced a similar violet and pre-
sented it to me as having grown in our court-yard. I could not, I dis-
dained to see Thee in that homely violet. Thou art present in my very
hyne, if onlv I possess the heart to receive Thee."* ,

In like manner, our Rishis realised God in their own home,
their sweet and sacred home amidst social surroundings—
home in which peace and sanctity reign and which stands
nearer to heaven than any human institution ; where love is
the force by which God chiefly fashions souls to their final issues.
in the cheerful stir of family life; where warm light from kind
eyes, from quick unconscious smiles, from gentleness in tones,
from unpremeditated caress of manner, from habits of fore-
thoughtfulness for one another, from the order and serenity of
our minds, from the spirit of patience and tender mercy in
our hearts: all this happy illumination in the inside of a
home transforms it into a paradise, -the living temple of God.
Heaven is Home and Home is Heaven. Detach Home from
Heaven and Home is a prison cell. Detach Heaven from'

Home and Heaven is a mirage. In our sweet Home, we not only come into life in love and continue in life in love, but live in love, with God in the centre in the indescribable enjoyment of communion, of sweet, beatific, rapturous intercourse with Him.

The Rishis have thus taught us by their example that every one of God's children can acquire a spiritual eye *(Divyam Chakshu)* like them by constant *meditation* and see Him everywhere. But what is *meditation* ? It is nothing but what philosophers call ' *attention* | It is the concentra-tion of the mind on the Self as explained in the beginning of